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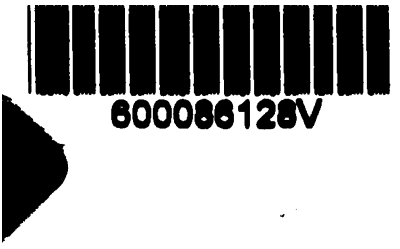
SCRIPTURE TEXTS

ON THE

SECOND COMING OF OUR LORD

REV. E. T. CLARKE.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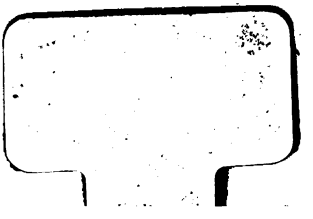

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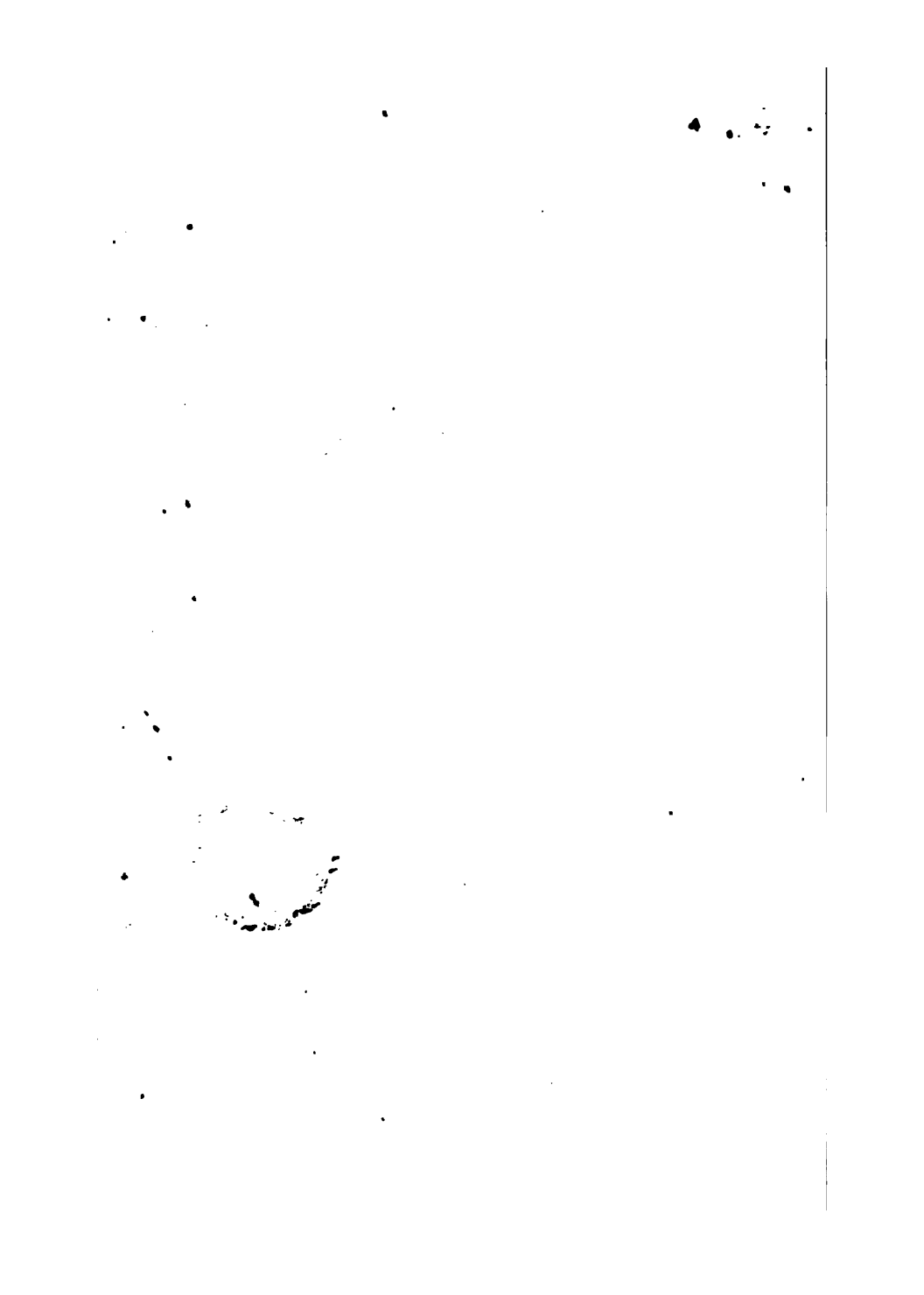

SCRIPTURE TEXTS,

AND

HEADS OF A SERMON,

ON THE

SECOND COMING OF OUR LORD.

SELECTED AND ARRANGED BY

THE REV. E. T. CLARKE,

Of Tunbridge Wells; late of the 87th M. N. I.

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THE accompanying compilation of Scripture, first printed in another form in 1837, resulted from the following circumstance. Thirty-three years ago a brother officer of the deceased asked if he were "not longing for the LORD's appearing?" The answer, "No: if I am ready myself to meet Him, that is all that concerns me," was met by, "Oh, you are selfish, you are selfish: you only care for your own safety, and not your Saviour's glory!" The words struck home. From that moment he threw himself, with all the warmth and energy of his nature, into the study of the subject. Both are now rejoicing in the LORD, for whose glory and coming they so ardently longed; and in earnest hope and humble prayer that others may be led to search the Scriptures for themselves, and to look for that blessed hope (even) the glorious appearing of the great GOD our Saviour Jesus Christ,—and *so* the prayers of saints in heaven, "How long, O Lord, how long," be responded to by those on earth, "Thy kingdom come,"—the results of his studies are offered to the public.

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INTRODUCTION.

THE SECOND COMING OF THE GREAT GOD OUR SAVIOUR JESUS CHRIST IN GLORY, AT THE COMMENCEMENT OF THE MILLENNIUM.

THE RESTORATION OF THE JEWS TO PALESTINE is clearly revealed in the Word of God; how lamentable is it then to perceive that so large a portion of those who style themselves "the religious world" reject this truth, whilst the whole of the prophetic Scripture declare the fact in language so plain that "a wayfaring man, though a fool, need not err therein." This cannot be interpreted as referring to spiritual blessings, for *they* are promised as *subsequent* to their restoration to the land of Israel; nor was this restoration accomplished in their return from the Babylonish captivity,

when only a comparatively small number even of the tribes of Judah and Benjamin returned; for the Scriptures declare that the children of Israel are again to be united to the tribe of Judah, under one head (the Messiah, the Son of David), and never being divided any more at all, shall dwell together in the land in which their fathers had dwelt *for ever!* Surely the *promises* made to them will be as *literally* fulfilled as the *threatenings* have been. If they will not believe truth so plainly revealed as this, we need not wonder at their being backward in admitting the doctrine of Christ's *personal advent*, so inseparably connected with it, and their being incapable of discerning "*those signs of the times*" which, at the present period, demonstrate His *speedy approach to inflict judgment on apostate Christendom*, and to *usher in the Millennium*, or thousand years of blessedness, during which He will reign with His risen saints over the whole earth in power and great glory!

We grieve to see such a majority of the professing Church of Christ *frittering* away the plain language of Scripture, and adopting a spiritualizing phraseology, and interpretation of their own invention. Reader, as you are to answer at the bar of God for your *own* belief, be not led away by the opinions of others: we *beseech you* be divested of all prejudice, and come with a simple mind, and examine for

yourself the unerring Word of God respecting subjects of such momentous importance, earnestly praying for the Spirit of Truth to guide you right.

The second personal coming of our Lord Jesus Christ is treated by too many as a speculation, only originating in the bewildered imaginations of those who espouse it; although the prophetic parts of the Old Testament, as well as the Gospels and the Epistles of the New, *abound* with passages referring to it. It is not surprising such persons should endeavour to check the study of the book of the Revelations, which treats so expressly on the subject, by asserting that it is too figurative to be understood, although it commences with a blessing on those who will peruse it, and ends with a curse on those who reject any part of it; thus making themselves wiser than God, who says, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things which are written therein, for the time is at hand." (Rev. i. 3.) "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life," etc. (Rev. xxii. 19.) How explicit is the language in Rev. xx. 4—6: "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for

the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark on their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." And lest any of the followers of Jesus fear being excluded, because they had not suffered martyrdom, read Rev. v. 9, 10: "And they sung a new song, saying, Thou hast redeemed us to God by thy blood out of *every kindred, and tongue, and people, and nation:* and hast made us to our God kings and priests: and we shall reign on earth;" and in Rev. xi. 18, the reward is given to "*all* that fear His name, both *small and great.*"

Reader, are you looking for the personal coming of the Son of Man in the clouds of heaven? "for in like manner in the which He was taken up into heaven will He return" (Acts i. 11): that is, in the same glorified but material body in which He rose from the dead, will He *again appear* to take possession of this world which He redeemed by His precious blood at His first advent. Or do you account

the appearing of the great God and our Saviour Jesus Christ (Titus ii. 13) as a fable, given unto men to lead them into error? *Beware* how you thus treat this great and mighty truth, this high and glorious hope of the Church, with neglect or disdain, lest while you are saying with the wise and learned of this world, or the scornful professor of religion, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter iii. 4); and while our Lord delayeth His coming you are eating and drinking, and smiting your fellow-servants, if not with actual violence, yet with the contemptuous rod of your mouth, for warning you of His approach; *beware*, lest He coming "suddenly," and finding you unprepared, "should cut you asunder, and appoint you your portion in outer darkness, where there is WEEPING, AND WAILING, AND GNASHING OF TEETH!"

SCRIPTURE TEXTS.

I.

Scripture Texts to warrant the Study of Unfulfilled Prophecy.

WE have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. 2 Pet. i. 19.

Of which salvation the Prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: 1 Peter i. 10—12.

Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. Rev. i. 3.

Rev. xix. 10. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

Rev. xxii. 7. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

Rev. xxii. 9. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

Rev. xxii. 10. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

Rev. xxii. 19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Isa. xxxiv. 16. Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

Isa. xlv. 11. Thus saith the Lord, the Holy one of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

Amos iii. 7. Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

John xvi. 13. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.

1 Cor. ii. 9—11. But, as it is written, Eye hath not seen, nor ear

heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

But God hath revealed them unto us by his Spirit: for the spirit searcheth all things, yea, the deep things of God.

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 2 Tim. iii. 16.

II.

The coming of the Lord is the

(1) *Scripture motive to watchfulness.*

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: Behold he shall come, saith the Lord of hosts. Mal. iii. 1, 2.

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap.

For the Son of man shall come in the glory of His Father, with his angels, and then he shall reward every man according to his works. Matt. xvi. 27.

Watch therefore; for ye know not what hour your Lord doth come. Matt. xxiv. 42—51.

But know this, that if the goodman of the house had known in what watch the thief would come, he

would have watched, and would not have suffered his house to be broken up.

Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.

Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?

Blessed is that servant, whom his Lord when he cometh, shall find so doing.

Verily I say unto you, that he shall make him ruler over all his goods.

But and if that evil servant shall say in his heart, My Lord delayeth his coming;

And shall begin to smite his fellow servants, and to eat and drink with the drunken:

The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Matt. xxv. 6—13. And at midnight there was a cry made, Behold, the bridegroom cometh: go ye out to meet him.

Then all those virgins arose, and trimmed their lamps.

And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Afterward came also the other virgins, saying, Lord, Lord, open to us.

But he answered and said, Verily I say unto you, I know you not.

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Mark xiii. 32—37.

Take ye heed, watch and pray: for ye know not when the time is.

For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning;

Lest coming suddenly, he find you sleeping.

And what I say unto you, I say unto all, Watch.

Let your loins be girded about, and your lights burning; Luke xii. 35—48.

And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

Blessed are those servants whom the lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

And if he shall come in the second watch, or come

in the third watch, and find them so, blessed are those servants.

And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

Blessed is that servant whom his lord, when he cometh, shall find so doing.

Of a truth I say unto you that he will make him ruler over all that he hath.

But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men servants and maidens, and to eat and drink, and to be drunken;

The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall

be much required: and to whom men have committed much, of him they will ask for more.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. Luke xxi. 34—36.

For as a snare shall it come on all them that dwell on the face of the whole earth.

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: 1 Cor. i. 7, 8.

Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. 1 Thess. v. 2.

But ye, brethren, are not in darkness, that that day should overtake you as a thief. 1 Thess. v. 4.

Therefore let us not sleep, as do others; but let us watch and be sober. 1 Thess. v. 6.

But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation. 1 Thess. v. 8.

That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: 1 Tim. vi. 14, 15.

Which in his times he shall shew who is the blessed and only Potentate, the King of kings and Lord of lords.

Heb. x. 24, 25. And let us consider one another, to provoke unto love and to good works:

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching.

Heb. x. 35—39. Cast not away therefore your confidence, which hath great recompense of reward.

For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

For yet a little while and he that shall come will come, and will not tarry.

Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul.

1 Pet. i. 13. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.

1 Pet. iv. 7. But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

2 Pet. iii. 10—14. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness;

Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire shall be dissolved, and the elements shall melt with fervent heat?

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Wherefore beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Rev. iii. 2.

Remember therefore how thou hast received and heard; and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Rev. iii. 3.

Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Rev. iii. 11.

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. Rev. xvi. 15.

(2) *Scriptural source of Consolation.*

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Matt. xxiv. 45—47.

Blessed is that servant whom his lord, when he cometh, shall find so doing.

Verily I say unto you, that he shall make him ruler over all his goods.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Matt. xxv. 10.

Matt. xxv. 31–34. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Luke xxi. 25–31. And there shall be signs in the sun and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

And then shall they see the Son of man coming in a cloud with power and great glory.

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

And he spake to them a parable; Behold the fig tree, and all the trees;

When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

Col. iii. 4. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? 1 Thess. ii. 19.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 1 Thess. iv. 13—18.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore comfort one another with these words.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. 2 Tim. iv. 1.

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also which love his appearing. 2 Tim. iv. 8.

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Titus ii. 13—15.

Who gave himself for us, that he might redeem us

from all iniquity, and purify unto himself a peculiar people, zealous of good works.

These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Heb. ix. 28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation.

Jas. v. 7, 8. Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Be ye also patient, stablish your hearts; for the coming of the Lord draweth nigh.

1 Pet. i. 3—8. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.

Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.

And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 1 Pet. v. 4.

And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. 1 John ii. 28.

Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 1 John iii. 2.

And behold, I come quickly; and my reward is with me, to give every man according as his work shall be. Rev. xxii. 12.

EVENTS EXPECTED TO USHER IN THE MILLENNIUM.

III.

The Restoration of the Jews to their own Land.

And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, Deut. xxx. 1—5.

And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and

gather thee from all the nations, whither the LORD thy God hath scattered thee.

If any of thine be driven out unto the utmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

Isa. xiv. 1, 2. For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

And the people shall take them, and bring them to their place; and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

Jer. xxxi. 4—12. Again I will build thee, and thou shalt be built, oh virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

Thou shalt yet plant vines upon the mountains of Samaria: the planter shall plant, and shall eat them as common things.

For there shall be a day that the watchmen upon the Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God.

For thus saith the LORD, Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together: a great company shall return thither.

They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a Father to Israel, and Ephraim is my first-born.

Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.

Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: Jer. xxxii. 37—41.

And they shall be my people, and I will be their God:

And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

And I will make an everlasting covenant with

them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me.

Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul.

Jer. xxxiii. 7—11. And I will cause the captivity of Judah, and the captivity of Israel, to return, and will build them as at the first.

And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness, and for all the prosperity, that I procure unto it.

Thus saith the LORD, Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate without man and without inhabitant, and without beast,

The voice of joy, and the voice of gladness; the voice of the bridegroom, and the voice of the bride; the voice of them that shall say, Praise the LORD of hosts: for the LORD is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.

Ezek. xi. 15—20. Son of man, thy brethren, even thy brethren, the

men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD; unto us is this land given in possession.

Therefore say, Thus saith the LORD GOD, Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

Therefore say, Thus saith the LORD GOD, I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

And they shall come thither, and they shall take away all the detestable things thereof, and all the abominations thereof, from thence.

And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh.

That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

For thus saith the LORD GOD, Behold I, even I, will both search my sheep and seek them out. Ezek. xxxiv. 11—15.

As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the moun-

tains of Israel by the rivers, and in all the inhabited places of the country.

I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

I will feed my flock, and I will cause them to lie down, saith the LORD GOD.

Ezek. xxxvi. 8—36. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown.

And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded.

And I will multiply upon you man and beast; and they shall increase and bring fruit; and I will settle you after your old estates, and will do better unto you than at your beginnings; and ye shall know that I am the LORD.

Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.

Thus saith the LORD GOD, Because they say unto you, Thou land devourest up men, and hast bereaved thy nations;

Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the LORD GOD.

Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou

cause thy nations to fall any more, saith the LORD GOD.

Moreover, the word of the LORD came unto me, saying,

Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way, and by their doings;

Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it:

And I scattered them among the heathen, and they were dispersed through the countries: according to their way, and according to their doings, I judged them.

And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the LORD, and are gone forth out of his land.

But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

Therefore say unto the house of Israel, Thus saith the LORD GOD, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen whither ye went.

And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the LORD GOD, when I shall be sanctified in you before their eyes.

For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

I will also save you from all your uncleannesses, and I will call for the corn, and will increase it, and lay no famine upon you.

And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

Then shall ye remember your own evil ways and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations.

Not for your sakes do I this, saith the LORD GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

Thus saith the LORD GOD, In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded.

And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

And they shall say, This land that was desolate is become like the garden of Eden; and the wastes, and desolate, and ruined cities, are become fenced, and are inhabited.

Then the heathen, that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it.

Therefore, thus saith the LORD GOD, Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; Ezek. xxxix. 25—29.

After that they have borne their shame, and all their trespasses, whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.

When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

Then shall they know that I am the LORD their GOD, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the LORD GOD.

IV.

The dead Saints to be raised, and the living ones changed at His coming in the clouds of heaven (as in Matt. xxiv. 30: *"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory"): but not upon* EARTH YET. *This is the* FIRST RESURRECTION.

Rev. xx. 4–7. AND I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Blessed and holy is he that hath part in the first resurrection: on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with them a thousand years.

And when the thousand years have expired, Satan shall be loosed out of his prison.

1 Thess. iv. 13–17. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

But every man in his own order; Christ the first-fruits; afterward they that are Christ's at his coming. 1 Cor. xv. 23.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 1 Cor. xv. 50—56.

Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed,

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law.

Job. xix. 23 —27. Oh that my words were now written! Oh that they were printed in a book!

That they were graven with an iron pen and lead in the rock for ever!

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:

And though, after my skin, worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

Job. xiv. 12 —15. So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep.

O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thy hands.

John v. 24. —29. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

For as the Father hath life in himself; so hath he given to the Son to have life in himself;

And hath given him authority to execute judgment also, because he is the Son of man.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. Psalm xlix. 14—20.

But God will redeem my soul from the power of the grave; for he shall receive me.

Be not thou afraid when one is made rich, when the glory of his house is increased;

For when he dieth, he shall carry nothing away; his glory shall not descend after him.

Though, while he lived, he blessed his soul: and men will praise thee when thou doest well to thyself.

He shall go to the generation of his fathers; they shall never see light.

Man that is in honour, and understandeth not, is like the beasts that perish.

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes. Hosea xiii. 14.

And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. Luke xiv. 14.

1 John iii. 2. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, Compared with when he shall appear, we shall be like him; for we shall see him as he is.

Psalm xvii. 15. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

Isaiah xxvi. 19. Thy dead men shall live, together with my dead body shall they rise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

V.

Personal coming of our Lord Jesus Christ, to judge the living: i.e., to earth, WITH *his saints risen and changed,* —as see below, JUDE 14, 15.

Psalm i. 3—6. AND he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly are not so: but are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish.

Isaiah lxvi. 15—16. For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many.

And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, 2 Thess. i. 7—10.

In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

For thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on its prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, or abase himself for the noise of them: so shall the LORD of hosts come down to fight for Mount Zion, and for the hill thereof. Isaiah xxxi. 4.

Why do the heathen rage, and the people imagine a vain thing? Psalm ii.

The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying,

Let us break their bands asunder, and cast away their cords from us.

He that sitteth in the heavens shall laugh; the Lord shall have them in derision.

Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

Yet have I set my king upon my holy hill of Zion.

I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Be wise now, therefore, O ye kings: be instructed ye judges of the earth.

Serve the Lord with fear, and rejoice with trembling.

Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Psalm cx. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

Thy people shall be willing in the day of thy power; in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

The Lord at thy right hand shall strike through kings at the day of his wrath.

He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.

He shall drink of the brook in the way; therefore shall he lift up the head.

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: Rev. ii. 26, 27.

And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father.

And after these things I heard a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honour, and power, unto the Lord our God: Rev. xix.

For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

And again they said, Alleluia. And her smoke rose up for ever and ever.

And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth.

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus; worship God: for the testimony of Jesus is the spirit of prophecy.

And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

And he was clothed with a vesture dipped in blood, and his name is called The Word of God.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.

And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God;

That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

And I saw an angel come down from heaven, Rev. xx.
having the key of the bottomless pit and a great chain in his hand.

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should

be fulfilled: and after that he must be loosed a little season.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Blessed and holy is he that hath part in the first resurrection: on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

And when the thousand years are expired, Satan shall be loosed out of his prison,

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

And they went up on the breadth of the land, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

And I saw the dead small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.

And death and hell were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life was cast into the lake of fire.

My heart is inditing a good matter: I speak of the things which I have made touching the king; my tongue is the pen of a ready writer. Psalm xlv.

Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee for ever.

Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.

And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.

Thine arrows are sharp in the heart of the king's enemies: whereby the people fall under thee.

Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

All thy garments smell of myrrh, and aloes, and

cassia, out of the ivory palaces, whereby they have made thee glad.

King's daughters were among thy honourable women; upon thy right hand did stand the queen in gold of Ophir.

Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

So shall the king greatly desire thy beauty; for he is thy Lord, and worship thou him.

And the daughter of Tyre shall be there with a gift, even the rich among the people shall entreat thy favour.

The king's daughter is all glorious within; her clothing is of wrought gold.

She shall be brought unto the king in raiment of needlework; the virgins her companions that follow her shall be brought unto thee.

With gladness and rejoicing shall they be brought: they shall enter into the king's palace.

Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

I will make thy name to be remembered in all generations; therefore shall the people praise thee for ever and ever.

Psalm xlvi. God is our refuge and strength, a very present help in trouble.

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

Though the waters thereof roar and be troubled,

though the mountains shake with the swelling thereof.

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.

God is in the midst of her; she shall not be moved: God shall help her, and that right early.

The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

The LORD of hosts is with us; the God of Jacob is our refuge.

Come, behold the works of the LORD, what desolations he hath made in the earth.

He maketh wars to cease unto the ends of the earth; he breaketh the bow, and cutteth the spear in sunder: he burneth the chariot in the fire.

Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth.

The LORD of hosts is with us; the God of Jacob is our refuge.

O clap your hands, all ye people; shout unto God with the voice of triumph. Psalm xlvii.

For the LORD most high is terrible; he is a great King over all the earth.

He shall subdue the people under us, and the nations under our feet.

He shall choose our inheritance for us, the excellency of Jacob whom he loveth.

God is gone up with a shout, the LORD with the sound of a trumpet.

Sing praises to God, sing praises; sing praises unto our King, sing praises.

For God is the King of all the earth; sing ye praises with understanding.

God reigneth over the heathen: God sitteth upon the throne of his holiness.

The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted.

Psalm xlviii. Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness.

Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

God is known in her palaces for a refuge.

For, lo, the kings were assembled, they passed by together.

They saw it, and so they marvelled; they were troubled, and hasted away.

Fear took hold upon them there, and pain, as of a woman in travail.

Thou breakest the ships of Tarshish with an east wind.

As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will stablish it for ever.

We have thought of thy loving-kindness, O God, in the midst of thy temple.

According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.

Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

Walk about Zion, and go round about her: tell the towers thereof.

Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

For this God is our God for ever and ever; he will be our guide even unto death.

For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain. Isaiah xxvi. 21.

Put ye in the sickle; for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Joel. iii. 13.

For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth. Micah i. 3, 4.

And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place.

Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Isaiah lxiii. 1—6.

Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?

I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

For the day of vengeance is in mine heart, and the year of my redeemed is come.

And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

Isaiah xxxiv 5—8. For my sword shall be bathed in heaven; behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.

The sword of the LORD is filled with blood; it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

And the unicorn shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

For it is the day of the LORD's vengeance, and the year of recompenses for the controversy of Zion.

Rev. xx. 11, 12. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. Dan. ii. 35.

And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Dan. ii. 44.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. 1 Thess. iv. 16.

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of his saints, Jude 14, 15.

To execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and from all their hard speeches which ungodly sinners have spoken against him.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. Mal. iii 1, 2.

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap.

Mal. iv. 1. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

VI.

The Kingdom of Israel to be again united to that of Judah, and one King to reign over them there.

Isaiah xi. 10—13. AND in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinah, and from Hamath, and from the islands of the sea.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

Jer. iii. 17, 18. At that time they shall call Jerusalem the throne of the LORD: and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. Jer. xxiii. 3–8.

And I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

The word that came to Jeremiah from the LORD, saying, Jer. xxx.

Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

For, lo, the days come, saith the LORD, that I will

bring again the captivity of my people Israel and Judah, saith the LORD; and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

And these are the words that the LORD spake concerning Israel and concerning Judah.

For thus saith the LORD, We have heard a voice of trembling, of fear, and not of peace.

Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.

For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

But they shall serve the LORD their God, and David their king, whom I will raise up unto them.

Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

For thus saith the LORD, Thy bruise is incurable, and thy wound is grievous.

There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.

All thy lovers have forgotten thee; they seek thee not: for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased.

Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity; because thy sins were increased, I have done these things unto thee.

Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.

Thus saith the LORD, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

And their nobles shall be of themselves, and their

governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD.

And ye shall be my people, and I will be your God.

Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked.

The fierce anger of the LORD shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.

Jer. xxxiii. 12—26. Thus saith the LORD of hosts, Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down.

In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah shall the flocks pass again under the hands of him that telleth them, saith the LORD.

Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our Righteousness.

For thus saith the LORD, David shall never want a man to sit upon the throne of the house of Israel;

Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

And the word of the LORD came unto Jeremiah, saying,

Thus saith the LORD, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me.

Moreover the word of the LORD came to Jeremiah, saying,

Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.

Thus saith the LORD; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth;

Then will I cast away the seed of Jacob and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, Ezek. xxxvii 15—28.

and write upon it, For Judah, and for the children of Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

And join them one to another into one stick; and they shall become one in thine hand.

And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these?

Say unto them, Thus saith the Lord GOD, Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

And the sticks whereon thou writest shall be in thine hand before their eyes.

And say unto them, Thus saith the Lord GOD, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms, any more at all:

Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God.

And David my servant shall be king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

And they shall dwell in the land I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, for ever; and my servant David shall be their prince for ever.

Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

My tabernacle also shall be with them; yea, I will be their God, and they shall be my people.

And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered: and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Hosea i. 10, 11.

Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel.

Again the word of the LORD of hosts came to me, saying, Zech. viii.

Thus saith the LORD of hosts, I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called, a city of truth; and the mountain of the LORD of hosts, the holy mountain.

Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

And the streets of the city shall be full of boys and girls playing in the streets thereof.

Thus saith the LORD of hosts, If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

Thus saith the LORD of hosts, Behold, I will save my people from the east country, and from the west country;

And I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness.

Thus saith the LORD of hosts, Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the LORD of hosts was laid, that the temple might be built.

For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in, because of the affliction: for I set all men every one against his neighbour.

But now I will not be unto the residue of this people as in the former days, saith the LORD of hosts.

For the siege shall be prosperous; the vine shall give her fruit, and the ground shall give her in-

crease, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.

And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong.

For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not;

So again have I thought in these days to do well unto Jerusalem, and to the house of Judah: fear ye not.

These are the things that ye shall do, Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:

And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the LORD.

And the word of the LORD of hosts came unto me, saying,

Thus saith the LORD of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts: therefore love the truth and peace.

Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities:

And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts; I will go also.

Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.

Zech. ix. 12—17. Turn you to the stronghold, ye prisoners of hope: even to day do I declare that I will render double unto thee:

When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

And the LORD shall be seen over them, and his arrow shall go forth as the lightning; and the LORD God shall blow the trumpet, and shall go with whirlwinds of the south.

The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar.

And the LORD their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land.

For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids.

Zech. x. 6—8. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them

again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the LORD their God, and will hear them.

And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD.

I will hiss for them, and gather them; for I have redeemed them; and they shall increase as they have increased.

In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. Zech. xii. 6, 7.

The LORD also shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.

Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. Zech. xiv.

For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall cleave in the

midst thereof toward the east and toward the west, and there shall be a very great valley: and half of the mountain shall remove toward the north, and half of it toward the south.

And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, king of Judah; and the LORD my God shall come, and all the saints with him.

And it shall come to pass in that day, that the light shall not be clear, nor dark:

But it shall be one day, which shall be known to the LORD, not day, nor night; but it shall come to pass that at evening time it shall be light.

And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

All the land shall be turned as a plain, from Geber to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses.

And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

And this shall be the plague wherewith the LORD will smite all the people that have fought against

Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents as this plague.

And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar.

Yea, every pot in Jerusalem, and in Judah, shall be holiness unto the LORD of hosts; and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

Micah iv. 1—8. But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.

For all people will walk every one in the name of his God, and we will walk in the name of the LORD our God for ever and ever.

In that day, saith the LORD, will I assemble her

that halteth, and I will gather her that is driven out and her that I have afflicted;

And I will make her that halteth a remnant, and her that was cast far off a strong nation; and the LORD shall reign over them in mount Zion from henceforth, even for ever.

And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

Compared with Zeph. iii. 14—20.

Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more.

In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack.

The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing.

I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden.

Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

At that time will I bring you again, even in the time that I gather you: for I will make you a name

and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

Also with Ezekiel xxxiv. 16.

I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

Ezekiel xxxiv. 23—31.

And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.

And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it.

And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods.

And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing.

And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid.

And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the LORD GOD.

And ye my flock, the flock of my pasture, are men, and I am your God, saith the LORD GOD.

VII.

Christ to be the King.

Compare together 2 Sam. vii. 14—16.

I WILL be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

Heb. i. 5.

For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? and again, I will be to him a Father, and he shall be to me a Son?

1 Chron. xvii. 11—14.

And it shall come to pass, when thy days be expired, that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

He shall build me an house, and I will stablish his throne for ever.

I will be his father, and he shall be my son; and I will not take my mercy away from him, as I took it from him that was before thee:

But I will settle him in mine house and in my kingdom for ever, and his throne shall be established for evermore.

Ps. lxxxix. 3, 4. I have made a covenant with my chosen, I have sworn unto David my servant,

Thy seed will I establish for ever, and build up thy throne to all generations.

Ps. lxxxix. 29—37. His seed also will I make to endure for ever, and his throne as the days of heaven.

If his children forsake my law, and walk not in my judgments;

If they break my statutes, and keep not my commandments;

Then will I visit their transgression with the rod, and their iniquity with stripes.

Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail.

My covenant will I not break, nor alter the thing that is gone out of my lips.

Once have I sworn by my holiness, that I will not lie unto David.

His seed shall endure for ever, and his throne as the sun before me.

It shall be established for ever as the moon, and as a faithful witness in heaven.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Isaiah ix. 6, 7.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

For thus saith the LORD, David shall never want a man to sit upon the throne of the house of Israel. Jer. xxxiii. 17.

Thus saith the LORD, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Jer. xxxiii. 20, 21.

Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne. . . .

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: Luke i. 32, 33.

And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

VIII.

THE SIGNS OF HIS APPROACH.

(1) *The Gospel to be preached for a witness to all nations.*

Matt. xxiv. 14. AND this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come.

(2) *Apostate condition of professing Christendom.*

Matt. xxv. 5, 6. While the bridegroom tarried, they all slumbered and slept.

And at midnight there was a cry made, Behold, the bridegroom cometh: go ye out to meet him.

2 Peter iii. 3, 4. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

2 Tim. iii. 1—5. This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

Traitors, heady, high-minded, lovers of pleasures more than lovers of God,

Having a form of godliness, but denying the power thereof: from such turn away.

But evil men and seducers shall wax worse and worse, deceiving, and being deceived. 2 Tim. iii. 13.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 2 Tim. iv. 3, 4.

And they shall turn away their ears from the truth, and shall be turned unto fables.

(3) *State of the world.*

But as the days of Noe were, so shall also the coming of the Son of man be. Matt. xxiv. 37–39.

For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

And knew not, until the flood came and took them all away; so shall also the coming of the Son of man be.

(4) *The signs of his coming to produce awful forebodings in the minds of his enemies.*

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Luke xxi. 25, 26.

Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

(5) *Comfort to the minds of his true disciples.*

Luke xxi. 28. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

Luke xxi. 36. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Joel ii. 28, 29. And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions.

And also upon the servants, and upon the handmaids in those days will I pour out my spirit.

Joel ii. 32. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

IX.

The judgments to be inflicted on apostate Christendom, including the battle of Armageddon.

Dan. vii. 9–28. I BEHELD till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

A fiery stream issued and came forth from before

him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

I beheld then, because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time.

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

These great beasts, which are four, are four kings, which shall arise out of the earth.

But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of

brass; which devoured, brake in pieces, and stamped the residue with his feet;

And of the ten horns which were in his head, and of the other which came up, and before whom three fell; even of that horn which had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

I beheld, and the same horn made war with the saints, and prevailed against them;

Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them, and he shall be diverse from the first, and he shall subdue three kings.

And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time.

But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. Rev. xvi. 13—21.

For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

And he gathered them together into a place called in the Hebrew tongue Armageddon.

And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

And every island fled away, and the mountains were not found.

And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Rev. xvii. 12 —14. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but received power as kings one hour with the beast.

These have one mind, and shall give their power and strength unto the beast.

These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

Rev. xix. 11 —21. And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself.

And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh.

Behold, the LORD maketh the earth empty; and maketh it waste, and turneth it upside down and scattereth abroad the inhabitants thereof. Isaiah xxiv.

And it shall be, as with the people, so with the priests; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

The earth mourneth, and fadeth away; the world languisheth and fadeth away; the haughty people of the earth do languish.

The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

The new wine mourneth, the vine languisheth, all the merry-hearted do sigh.

The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

They shall not drink wine with a song; strong drinks shall be bitter to them that drinketh.

The city of confusion is broken down: every house is shut up, that no man may come in.

There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

In the city is left desolation, and a gate is smitten with destruction.

When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done.

They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

Wherefore glorify ye the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea.

From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, woe unto me! the

treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.

And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in Zion, and in Jerusalem, and before his ancients gloriously.

Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; 2 Thess. ii. 3—10.

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God.

Remember ye not, that, when I was yet with you, I told you these things?

And now ye know what withholdeth, that he might be revealed in his time.

For the mystery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way.

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

Even him, whose coming is after the working of Satan, with all power and signs and lying wonders,

And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

X.

HOW DOES HE COME?

(1) *In wrath and vengeance.*

Jude 14, 15. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

To execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

2 Thess. i. 7—10. And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels,

In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Isaiah lxiii. 1.

And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. Isaiah lxiii. 6.

For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. Isaiah lxvi. 15, 16.

For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

The ungodly are not so: but are like the chaff which the wind driveth away. Psalm i. 4.

(2) *Suddenly, unexpectedly.*

For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. Matt xxiv. 27.

But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. Matt. xxiv. 36—51.

But as the days of Noe were, so shall also the coming of the Son of man be.

For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

And knew not, until the flood came, and took them all away; so shall also the coming of the Son of man be.

Then shall two be in the field; the one shall be taken, and the other left.

Two women shall be grinding at the mill; the one shall be taken, and the other left.

Watch therefore; for ye know not what hour your Lord doth come.

But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

Blessed is that servant, whom his lord, when he cometh, shall find so doing.

Verily I say unto you, that he shall make him ruler over all his goods.

But and if that evil servant shall say in his heart, My Lord delayeth his coming;

And shall begin to smite his fellow-servants, and to eat and drink with the drunken;

The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Matt. xxv. 6—13.

Then all those virgins arose, and trimmed their lamps.

And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Afterward came also the other virgins, saying, Lord, Lord, open to us.

But he answered and said, Verily I say unto you, I know you not.

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. 2 Pet. iii. 10.

Remember therefore from whence thou art fallen; and repent, and do the first works; or else I will Rev. ii. 5.

come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

Rev. ii. 16. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

Rev. iii. 11. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

Rev. xvi. 15. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

(3) *In power and great glory.*

Matt. xvi. 27. For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works.

Matt. xxiv. 30. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

Mark viii. 38. Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

Mark xiii. 26. And then shall they see the Son of man coming in the clouds, with great power and glory.

THE EXPECTED CONDITION OF THE WORLD DURING THE MILLENNIUM.

XI.

Satan to be bound.

AND I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. Rev. xx. 1, 2, 3.

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. Isaiah xxiv. 21, 22.

And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

XII.

Those who are IN THE MORTAL CONDITION (*i.e., those converted* AFTER *our Lord's descent in glory to the earth, as in* Zech. xiv. 5, *etc.*) *to enjoy great spiritual happiness and temporal prosperity.*

AND in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear Isaiah iv.

our own apparel; only let us be called by thy name, to take away our reproach.

In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.

When the LORD shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment and by the spirit of burning.

And the LORD will create upon every dwelling of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.

And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

Isaiah xi. 9. The earth shall be full of the knowledge of the LORD, as the waters cover the sea.

Hab. ii. 14. For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

Psalm lxxii. 1—19. Give the king thy judgments, O God, and thy righteousness unto the king's son.

He shall judge thy people with righteousness, and thy poor with judgment.

The mountains shall bring peace to the people, and the little hills, by righteousness.

He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

They shall fear thee as long as the sun and moon endure, throughout all generations.

He shall come down like rain upon the mown grass; as showers that water the earth.

In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

Yea, all kings shall fall down before him: all nations shall serve him.

For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

He shall spare the poor and needy, and shall save the souls of the needy.

He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.

His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed.

Blessed be the LORD God, the God of Israel, who only doeth wondrous things.

And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and Amen.

Psalm xxii. 26—28. The meek shall eat and be satisfied; they shall praise the LORD that seek him: your heart shall live for ever.

All the ends of the world shall remember and turn unto the LORD; and all the kindreds of the nations shall worship before thee.

For the kingdom is the LORD'S; and he is the governor among the nations.

XIII.

The land of Judea, the highly favoured country, and the Jews, a blessing to all nations.

Isaiah lxii. FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi-bah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,

And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

Isaiah lxv. 19—25. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old, shall be accursed.

And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

They shall not labour in vain, nor bring forth for trouble: for they are the seed of the blessed of the LORD, and their offspring with them.

And it shall come to pass, that before they call, I will answer: and while they are yet speaking, I will hear.

The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

Jer. xxxiii. 6—9. Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

And I will cause the captivity of Judah, and the captivity of Israel, to return, and will build them as at the first.

And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will

pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness, and for all the prosperity, that I procure unto it.

Also Zech. viii. See page 47.

XIV.

Jerusalem (AS DESCRIBED BY THE OLD TESTAMENT PROPHETS) *far surpassing its original splendour, to become the metropolis of the world.*

ARISE, shine; for thy light is come, and the glory of the LORD is risen upon thee. Isaiah lx.

For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon them.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD.

All the flocks of Kedar shall be gathered unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

Who are these that fly as a cloud, and as the doves to their windows?

Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favour have I had mercy on thee.

Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, the Zion of the Holy One of Israel.

Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the Mighty One of Jacob.

For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise.

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea, in summer and in winter shall it be. Zech. xiv. 8—21.

And the LORD shall be king over all the earth; in that day shall there be one LORD, and his name one.

All the land shall be turned as a plain, from Geber to Rimmon, south of Jerusalem: and it shall be

lifted up, and inhabited in her place, from Benjamin's gate to the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine presses.

And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

And it shall come to pass in that day that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel in great abundance.

And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots of the LORD'S house shall be like the bowls before the altar.

Yea, every pot in Jerusalem, and in Judah, shall be holiness unto the LORD of hosts; and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

At that time they shall call Jerusalem the throne of the LORD: and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. Jer. iii. 17.

And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. Micah iv. 8.

XV.

Punishment of those nations who will not yield homage to the king at Jerusalem.

FOR the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. Is. lx. 12.

Zech. xiv. 17—19. **And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.**

And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

XVI.

The glorified saints (*i.e.*, THOSE IN THE IMMORTAL CONDITION, THOSE CONVERTED BEFORE OUR LORD'S APPEARANCE IN THE CLOUDS OF HEAVEN, *as* Matt. XXV. 1—13) *to inhabit the heavenly Jerusalem* (AS DESCRIBED BY ST. JOHN), *which is to descend out of heaven.*

Rev. xxi. 2—4. **AND I John saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband.**

And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. Rev. xxi. 7.

And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, Rev. xxi. 10—15.

Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. Rev. xxi. 22—27.

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

And the gates of it shall not be shut at all by day: for there shall be no night there.

And they shall bring the glory and honour of the nations into it.

And there shall in no wise enter into it anything that defileth, neither whatsoever worketh adomination, or maketh a lie: but they which are written in the Lamb's book of life.

Rev. xxii. 1—5. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

And they shall see his face; and his name shall be in their foreheads.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

Rev. xxii. 14—19. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take the water of life freely.

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. 2 Peter iii. 13.

XVII.

Personal reign of Jesus Christ, with his risen saints, over the earth.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. Rev. xx. 4—6.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Rev. xxii. 3—5. And there shall be no more curse: but the throne of God and of the Lamb shall be in it: and his servants shall serve him:

And they shall see his face; and his name shall be in their foreheads.

And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

Eze. xliii. 7. And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places.

Eze. xxxvii. 24—28. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.

And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

Compared with

And I John saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband.

Rev. xxi. 2, 3.

And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:

Job. xix. 25, 26.

And though, after my skin, worms destroy this body, yet in my flesh shall I see God.

Let not your heart be troubled: ye believe in God, believe also in me.

John xiv. 1—4.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

And whither I go ye know, and the way ye know.

Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

John xiv. 28—29.

And now I have told you before it come to pass, that when it is come to pass, ye might believe.

Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King

Jer. xxiii. 5, 6.

shall reign and prosper, and shall execute judgment and justice in the earth.

In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Isaiah ix. 6, 7. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Isaiah xxxii. 1. Behold, a king shall reign in righteousness, and
Micah iv. 1—8. See page 54. princes shall rule in judgment.

Acts i. 9—11. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel;

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like
Compared with manner as ye have seen him go into heaven.

Zech. xiv. 1. Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

Zech. xiv. 4. And his feet shall stand in that day upon the

mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley: and half of the mountain shall remove toward the north, and half of it toward the south.

And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. Zech. xiv. 9.

XVIII.

EVENTS EXPECTED TO TAKE PLACE AT THE CLOSE OF THE MILLENNIUM.

(1) *Satan, being loosed, stirs up the nations to rebellion, and makes his final attempt to overthrow the kingdom of Christ.*

AND cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. Rev. xx. 3.

And when the thousand years are expired, Satan shall be loosed out of his prison, Rev. xx. 7–9.

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea.

And they went up on the breadth of the earth, and compassed the camp of the saints about, and

the beloved city; and fire came down from God out of heaven, and devoured them.

(2) *Is defeated and cast into the lake of fire.*

Rev. xx. 10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

(3) *General resurrection and final judgment.*

Rev. xx. 11—15. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

And death and hell were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life, was cast into the lake of fire.

(4) *New heavens and a new earth.*

Rev. xxi. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem,

coming down from God, out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death.

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

Having the glory of God, and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

And the wall of the city had twelve foundations, and in them the name of the twelve apostles of the Lamb.

And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with a reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal.

And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass.

And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

And the gates of it shall not be shut at all by day: for there shall be no night there.

And they shall bring the glory and honour of the nations into it.

And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. Rev. xxii.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

And they shall see his face: and his name shall be in their foreheads.

And there shall be no night there: and they need no candle neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

I am Alpha and Omega, the beginning and the end, the first and the last.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

The Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst come: and whosoever will, let him take the water of life freely.

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus.

The grace of our Lord Jesus Christ be with you all. Amen.

(5) *Christ gives up the kingdom to the Father, who becomes* ALL IN ALL.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 1 Cor. xv. 24–28.

For he must reign, till he hath put all enemies under his feet.

The last enemy that shall be destroyed is death.

For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him.

And when all things shall be subdued under him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

HEADS OF A SERMON.

"*Upon the second advent of our* LORD, *to the rescue of Jerusalem from the confederated hosts investing the city, in the latter days, after their* PARTIAL *restoration.*"

"ALAS! FOR THAT DAY IS GREAT, SO THAT NONE IS LIKE IT: IT IS EVEN THE TIME OF JACOB'S TROUBLE; BUT HE SHALL BE SAVED OUT OF IT. FOR IT SHALL COME TO PASS IN THAT DAY, SAITH THE LORD OF HOSTS, THAT I WILL BREAK HIS YOKE FROM OFF THY NECK, AND WILL BURST THY BONDS, AND STRANGERS SHALL NO MORE SERVE THEMSELVES OF HIM: BUT THEY SHALL SERVE THE LORD THEIR GOD, AND DAVID THEIR KING, WHOM I WILL RAISE UP UNTO THEM." (*Jer.* xxx. 7—9.)

Refer to covenant promise to Abraham, Gen. xvii. 1—7, embracing both Jew and *Gentile*: "And when "Abram was ninety years old and nine, the LORD ap- "peared to Abram, and said unto him, I am the "Almighty GOD; walk before me, and be thou perfect. "And I will make my covenant between me and thee, "and will multiply thee exceedingly. And Abram fell "on his face, and GOD talked with him, saying, As for "me, behold my covenant is with thee, and thou shalt

"be a father of many nations. Neither shall thy name "any more be called Abram, but thy name shall be "Abraham; for a father of many nations have I made "thee. And I will make thee exceedingly fruitful, and "I will make nations of thee, and kings shall come out "of thee. And I will establish my covenant between "me and thee, and thy seed after thee, in their genera- "tions for an everlasting covenant, to be a GOD unto "thee, and to thy seed after thee." And to Gen. xvii. 8, regarding the *land* and restricted to the *Jew*, embracing also an election of Gentiles for millennial glory: "And "I will give unto thee, and to thy seed after thee, the "land wherein thou art a stranger, all the land of "Canaan, for an everlasting possession; and I will be "their GOD." Rom. xi. 12—15: "Now if the fall of "them be the riches of the world, and the diminishing "of them the riches of the Gentiles, how much more "their fulness? For if the casting away of them be the "reconciling of the world, what shall the receiving of "them be, but life from the dead?"

First portion of text: "Alas! for that day is great, so "that none is like it: it is even the time of Jacob's "trouble; but he shall be saved out of it" (Jer. xxx. 7), refers to "Jacob's trouble."

The Jews will be individually and nationally humbled *before* being exalted. Instance: Abraham lifting up his hand with the knife, *before* being stayed by the angel.

Jacob an *outcast* when the first promise was made; also fearing to lose Benjamin, as well as pressed by famine, *before* being re-united to *Joseph*.

Joseph was sold as a slave, and afterwards cast into a dungeon in Egypt, *before* exalted to be "next to the king in Egypt." Israel groaning in bondage *before* being delivered from Egypt; and also in great straits at the Red Sea, *before* being extricated: see also "He shall "drink of the brook in the way; *therefore* shall he lift "up the head" (Psalm cx. 7); and "who, being in the "form of GOD, thought it not robbery to be equal with "GOD: but made himself of no reputation, and took "upon him the form of a servant, and was made in the "likeness of men; and being found in fashion as a man, "he *humbled* himself, and became obedient unto death, "even the death of the cross. *Wherefore* GOD also hath "highly exalted him, and given him a name which is "above every name" (Phil. ii. 6—9), as showing GOD *so* dealing with Christ; THEREFORE Israel's GREATEST tribulation will be *before* their FINAL deliverance.

Cause of tribulation of Israel in the last days. Their restoration only through the worldly policy of kings, and a partial one of two tribes. Cupidity of kings and nations excited, and Jerusalem *consequently* invested. Ezek. xxxviii. 9—13: "Thou shalt ascend and come "like a storm, thou shalt be like a cloud to cover the "land, thou, and all thy bands, and many people with "thee. Thus saith the LORD GOD; It shall also come to

"pass that at the same time shall things come into thy "mind, and thou shalt think an evil thought: and thou "shalt say, I will go up to the land of unwalled villages; "I will go to them that are at rest, that dwell safely, all "of them dwelling without walls, and having neither "bars nor gates to take a spoil, and to take a prey; to "turn thine hand upon the desolate places that are now "inhabited, and upon the people that are gathered out "of the nations, which have gotten cattle and goods, "that dwell in the midst of the land. Sheba and "Dedan, and the merchants of Tarshish, with all the "young lions thereof, shall say unto thee, Art thou "come to take a spoil? hast thou gathered thy company "to take a prey? to carry away silver and gold, to take "away cattle and goods, to take a great spoil?"

Distress of Israel (Lam. v.), calling forth a repenting cry to God for deliverance, as in Ps. lxxix. and lxxxiii., which is heard and answered.

Second portion of text. "But he shall be saved out "of it. For it shall come to pass in that day, saith the "LORD of Hosts, that I will break his yoke from off thy "neck, and will burst thy bonds, and strangers shall no "more serve themselves of him: but they shall serve "the LORD their GOD."

Refer to dealings of GOD with Israel as miraculous. Instance: the ram substituted for Isaac; the dreams of the chief butler and baker, and of Pharaoh, leading to

Joseph's exaltation; the nature of judgments on Pharaoh, his country, and host; dividing of the Red Sea; daily manna; water from the rock; dividing of Jordan; fall of Jericho at sound of trumpets; and the deliverance of Jerusalem by an angel, in Hezekiah's reign. See also Moses' declaration to the same effect. "(For the "LORD thy GOD is a merciful GOD;) he will not forsake "thee, neither destroy thee, nor forget the covenant of "thy fathers which he sware unto them. For ask now "of the days that are past, which were before thee, since "the day that GOD created man upon the earth, and ask "from the one side of heaven unto the other, whether "there hath been any such thing as this great thing is, "or hath been heard like it? Did ever people hear the "voice of GOD speaking out of the midst of the fire, as "thou hast heard, and live? Or hath GOD assayed to go "and take him a nation from the midst of another nation, "by temptations, by signs, and by wonders, and by war, "and by a mighty hand, and by a stretched out arm, and "by great terrors, according to all that the LORD your "GOD did for you in Egypt before your eyes? Unto thee "it was shewed, that thou mightest know that the LORD "he is God; there is none else beside him. Out of "heaven he made thee to hear his voice, that he might "instruct thee: and upon earth he shewed thee his great "fire; and thou heardest his words out of the midst of "the fire, and because he loved thy fathers, therefore he "chose their seed after them, and brought thee out in his

"sight with his mighty power out of Egypt; to drive "out nations from before thee greater and mightier than "thou art, to bring thee in, to give thee their land for "an inheritance, as it is this day." (Deut. iv. 31—38.) Also since the introduction of the Gospel, the Jews, though "scattered and peeled," are still a *distinct* people, in features, manners, customs, and religion, "dwelling alone, and not reckoned among the nations." THEREFORE to be delivered by *miraculous* interposition, manifest to *all people.*

FIRST PROOF. See Jer. xxx. 10, to the end of the thirty-first chapter; and remark—

1st. The vengeance upon their enemies.
2nd. Jerusalem being made "a joy and glory."
3rd. Their "governors" to be "from themselves."
4th. The new covenant.

SECOND PROOF. See in Ezek. xxxviii., xxxix. The confederacy against Israel in *their own* LAND, and total overthrow of the *former.* And remark—

1st. GOD'S jealousy burning against the enemies of Israel.

2nd. The wood of weapons of Israel's enemies, to be fuel for seven years, also burying of the dead (enemies of Israel) for seven months *in the land of Israel.*

3rd. Feast for *beasts of prey,* also *birds,* upon the dead carcases of the confederates against Israel.

4th. GOD to be sanctified *before the heathen*, in his people Israel being filled with the Spirit.

THIRD PROOF. Joel iii. Wherein remark—

1st. The oppression of Israel by the confederated nations.

2nd. Heathen gathered in the valley of Jehoshaphat.

3rd. Their destruction by GOD, amid awful prodigies.

4th. Jerusalem's glory, holiness, happiness, and styled "Jehovah Shammai."

Therefore, God incarnate in Christ, JEHOVAH JESUS—to be manifested among them—as see Micah vii. 15—17: "According to the days of thy coming out of the land "of Egypt, will I shew unto him marvellous things. "The nations shall see and be confounded at all their "might: they shall lay their hand upon their mouth, "their ears shall be deaf. They shall lick the dust like "a serpent, they shall move out of their holes like "worms of the earth: they shall be afraid of the LORD "our GOD, and shall fear because of thee." And compare this with Numbers xxiii. 21—23: "He hath not "beheld iniquity in Jacob, neither hath he seen per-"verseness in Israel: the LORD his God is with him, and "the shout of a king is among them. GOD brought them "out of Egypt; he hath as it were the strength of an "unicorn. Surely there is no enchantment against Jacob, "neither is there any divination against Israel: according

"to this time it shall be said of Jacob and of Israel, "What hath God wrought?" Also with Joshua v. 13—15: "And it came to pass when Joshua was by "Jericho, that he lifted up his eyes and looked, and, "behold, there stood a man over against him with his "sword drawn in his hand: and Joshua went unto him, "and said unto him, Art thou for us or for our adver- "saries? And he said, Nay; but as captain of the host "of the LORD am I now come. And Joshua fell on his "face to the earth, and did worship, and said unto him, "What saith my Lord unto his servant? And the cap- "tain of the Lord's host said unto Joshua, Loose thy "shoe from off thy foot; for the place whereon thou "standest is holy. And Joshua did so." Also with Ex. xxxiii. 2—4: "And I will send an angel before thee; "and I will drive out the Canaanite, the Amorite, and "the Hittite, and the Perizzite, the Hivite, and the "Jebusite: unto a land flowing with milk and honey: "for I will not go up in the midst of thee; for thou art "a stiffnecked people: lest I consume thee in the way. "And when the people heard these evil tidings, they "mourned: and no man did put on him his ornaments." And with Ex. xxxiii. 14—17: "And he said, My pre- "sence shall go with thee, and I will give thee rest. "And he said unto him, If thy presence go not with "me, carry us not up hence. For wherein shall it be "known here that I and thy people have found grace in "thy sight? is it not in that thou goest with us? so shall

"we be separated, I and thy people, from all the people "that are upon the face of the earth. And the LORD "said unto Moses, I will do this thing also that thou "hast spoken: for thou hast found grace in my sight, "and I know thee by name."

Third portion of text. "And David their king, whom "I will raise up unto them."

I. The Jews must have a *king:* DAVID.

PROOF 1st. The absolute promise to David of a son *on his* throne. "Moreover I will appoint a place for "my people Israel, and will plant them, that they may "dwell in a place of their own, and move no more; "neither shall the children of wickedness afflict them "any more, as before time, and as since the time that I "commanded judges to be over my people Israel, and "have caused thee to rest from all thine enemies. Also "the LORD telleth thee that he will make thee an house. "And when thy days be fulfilled, and thou shalt sleep "with thy fathers, I will set up thy seed after thee, "which shall proceed out of thy bowels, and I will "establish his kingdom. He shall build an house for "my name, and I will stablish the throne of his kingdom "for ever. I will be his father, and he shall be my "son. If he commit iniquity, I will chasten him with "the rod of men, and with the stripes of the children of "men: but my mercy shall not depart away from him,

"as I took it from Saul, whom I put away before thee. "And thy house and thy kingdom shall be established "for ever before thee: thy throne shall be established "for ever." (2 Sam. vii. 10—16.)

"Then went King David in, and sat before the LORD, "and he said, Who am I, O LORD GOD? and what is my "house, that thou hast brought me hitherto? And this "was yet a small thing in thy sight, O LORD GOD; but "thou hast spoken also of thy servant's house for a "great while to come. And is this the manner of man, "O LORD GOD? And what can David say more unto "thee? for thou, LORD GOD, knowest thy servant. For "thy word's sake, and according to thine own heart, hast "thou done all these great things, to make thy servant "know them. Wherefore thou art great, O LORD GOD: "for there is none like thee, neither is there any God "beside thee, according to all that we have heard with "our ears. And what one nation in the earth is like "thy people, even like Israel, whom God went to redeem "for a people to himself, and to make him a name, and "to do for you great things and terrible, for thy land, "before thy people, which thou redeemest to thee from "Egypt, from the nations and their gods? For thou "hast confirmed to thyself thy people Israel to be a "people unto thee for ever: and thou, LORD, art become "their God. And now, O LORD GOD, the word that "thou hast spoken concerning thy servant, and concern- "ing his house, establish it for ever, and do as thou hast

"said. And let thy name be magnified for ever, saying, "The LORD of hosts is the God over Israel: and let the "house of thy servant David be established before thee. "For thou, O LORD of hosts, GOD of Israel, hast revealed "to thy servant, saying, I will build thee an house: "therefore hath thy servant found in his heart to pray "this prayer unto thee. And now, O LORD GOD, thou "art that God, and thy words be true, and thou hast "promised this goodness unto thy servant: therefore "now let it please thee to bless the house of thy servant, "that it may continue for ever before thee: for thou, "O LORD GOD, hast spoken it: and with thy blessing "let the house of thy servant be blessed for ever." (2 Sam. vii. 18—29.)

PROOF 2nd. David's prophetical thanksgiving. "Now "these be the last words of David. David the son of "Jesse said, and the man who was raised up on high, "the anointed of the God of Jacob, and the sweet "psalmist of Israel, said, The Spirit of the Lord spake "by me, and his word was in my tongue. The God "of Israel said, The Rock of Israel spake to me, He "that ruleth over men must be just, ruling in the "fear of God. And he shall be as the light of the "morning, when the sun rises, even a morning without "clouds; as the tender grass springing out of the earth "by clear shining after rain. Although my house be "not so with God; yet he hath made with me an ever-

"lasting covenant, ordered in all things, and sure: for "this is all my salvation, and all my desire, although "he make it not to grow." (2 Sam xxiii. 1—5.)

And the prayer and promise in answer: "Lord, re- "member David, and all his afflictions; how he sware "unto the LORD and vowed unto the mighty God of "Jacob; Surely I will not come into the tabernacle of "my house, nor go up into my bed; I will not give "sleep to mine eyes, or slumber to mine eyelids, until I "find out a place for the LORD, an habitation for the "mighty GOD of Jacob. Lo, we heard of it at Ephratah; "we found it in the fields of the wood. We will go "unto his tabernacle: we will worship at his footstool. "Arise, O LORD, into thy rest; thou, and the ark of thy "strength. Let thy priests be clothed with righteous- "ness; and let thy saints shout for joy. For thy servant "David's sake turn not away the face of thine anointed. "The LORD hath sworn in truth unto David; he will "not turn from it; of the fruit of thy body will I set "upon thy throne; if thy children will keep my covenant "and my testimony that I shall teach them, their chil- "dren shall also sit upon thy throne for evermore. For "the LORD hath chosen Zion; he hath desired it for his "habitation. This is my rest for evermore: here will I "dwell; for I have desired it. I will abundantly bless "her provision: I will satisfy her poor with bread. I "will also clothe her priests with salvation; and her "saints shall shout aloud for joy. There will I make the

"horn of David to bud: I have ordained a lamp for "mine anointed. His enemies will I clothe with shame; "but upon himself shall his crown flourish." (Ps. cxxxii.)

PROOF 3rd. "The LORD said unto my Lord, Sit thou "at my right hand, until I make thine enemies thy "footstool. The LORD shall send the rod of thy strength "out of ZION: rule thou in the midst of thine enemies. "Thy people shall be willing in the day of thy power, "in the beauties of holiness from the womb of the "morning: thou hast the dew of thy youth. The LORD "hath sworn, and will not repent, Thou art a priest for "ever after the order of Melchizedek. The Lord at thy "right hand shall strike through kings in the day of "his wrath. He shall judge among the heathen, he "shall fill the places with the dead bodies; he shall "wound the heads over many countries. He shall "drink of the brook in the way: therefore shall he lift "up the head." (Ps. cx.) Which is applied to himself by Christ: "Saying, What think ye of Christ? whose "son is he? They say unto him, The Son of David. "He saith unto them, How then doth David in spirit "call him Lord, saying, The LORD said unto my Lord, "Sit thou on my right hand, till I make thine enemies "thy footstool? If David then call him Lord, how is "he his son?" (Matt. xxii. 42—45.) And *assures* to him the rule of the world *out of Zion.*

PROOF 4th. Isaiah, in connection with the deliverance

of Jerusalem in the *last days*, promises A King; as see in Isa. xxxii.

PROOF 5th. Jeremiah, in a similar connection, gives promise of a "righteous Branch" to David. "Behold, "the days come, saith the LORD, that I will raise unto "David a righteous Branch, and a King shall reign and "prosper, and shall execute judgment and justice in the "earth. In his days Judah shall be saved, and Israel "shall dwell safely: and this is his name whereby he "shall be called, THE LORD OUR RIGHTEOUS-"NESS." (Jer. xxiii. 5, 6.) And assures "it shall "never *fail*" on David's throne. "Behold, the days "come, saith the LORD, that I will perform that good "thing which I have promised unto the house of Israel "and to the house of Judah. In those days, and at "that time, will I cause the Branch of righteousness to "grow up unto David; and he shall execute judgment "and righteousness in the land. In those days shall "Judah be saved, and Jerusalem shall dwell safely: and "this is the name wherewith she shall be called, The "LORD our righteousness. For thus saith the Lord; "David shall never want a man to sit upon the throne "of the house of Israel; neither shall the priests the "Levites want a man before me to offer burnt offerings, "and to kindle meat offerings, and to do sacrifice con-"tinually. And the word of the LORD came unto "Jeremiah, saying, Thus saith the LORD; If ye can

"break my covenant of the day, and my covenant of "the night, and that there should not be day and night "in their season; then may also my covenant be broken "with David my servant, that he should not have a son "to reign upon his throne; and with the Levites the "priests, my ministers. As the host of heaven cannot "be numbered, neither the sand of the sea measured: "so will I multiply the seed of David my servant, and "the Levites that minister unto me." (Jer. xxxiii. 14—22.)

II. This King to be Jesus.

PROOF 1st. Compare Zech. iii., iv., and vi., with "And "again the word of the LORD came unto Haggai in the "four and twentieth day of the month, saying, Speak to "Zerubbabel, governor of Judah, saying, I will shake "the heavens and the earth; and I will overthrow the "throne of kingdoms, and I will destroy the strength "of the kingdoms of the heathen; and I will overthrow "the chariots, and those that ride in them; and the horses "and their riders shall come down, every one by the "sword of his brother. In that day, saith the LORD of "hosts, will I take thee, O Zerubbabel, my servant, the "son of Shealtiel, saith the LORD, and will make thee "as a signet: for I have chosen thee, saith the LORD of "hosts." (Haggai ii. 20—23.)

PROOF 2nd. Compare Luke i. 30—33: "And the

"angel said unto her, Fear not, Mary; for thou hast "found favour with God. And, behold, thou shalt con- "ceive in thy womb, and bring forth a son, and shalt "call his name JESUS. He shall be great, and shall "be called the Son of the Highest: and the Lord God "shall give unto him the throne of his father David: "and he shall reign over the house of Jacob for ever; "and of his kingdom there shall be no end." With Isa. ix. 6, 7: "For unto us a child is born, unto us a "son is given: and the government shall be upon his "shoulder: and his name shall be called Wonderful, "Counsellor, The mighty God, The everlasting Father, "The Prince of Peace. Of the increase of his govern- "ment there shall be no end, upon the throne of David, "and upon his kingdom, to order it, and to establish it "with judgment and with justice from henceforth even "for ever. The zeal of the LORD of hosts will perform "this."

PROOF 3rd. David's prophetical expectation, as expounded by Peter. "Men and brethren, let me freely "speak unto you of the patriarch David, that he is both "dead and buried, and his sepulchre is with us unto "this day. Therefore being a prophet, and knowing "that God had sworn with an oath unto him, that of "the fruit of his loins, according to the flesh, he would "raise up Christ to sit on his throne; he seeing this "before spake of the resurrection of Christ, that his

"soul was not left in hell, neither his flesh did see cor-
"ruption." (Acts ii. 29—31.) Compared with facts declared by him: "This Jesus hath God raised up,
"whereof we are all witnesses. Therefore being by the
"right hand of God exalted, and having received of the
"Father the promise of the Holy Ghost, he hath shed
"forth this which ye now see and hear. For David is
"not ascended into the heavens: but he saith himself,
"The Lord said unto my Lord, Sit thou on my right
"hand, until I make thy foes thy footstool. Therefore
"let all the house of Israel know assuredly, that God
"hath made that same Jesus, whom ye have crucified,
"both Lord and Christ." (Acts ii. 32—36.)

PROOF 4th. Christ speaks of *a* throne *peculiarly* his own, in a promise to "them that overcome." "To him
"that overcometh will I grant to sit with me in my
"throne, even as I also overcame, and am set down
"with my Father in his throne." (Rev. iii. 21.)

PROOF 5th. He rebuked *not* those who cried out "Blessed," as in Mark xi. 9, 10: "And they that went
"before, and they that followed, cried, saying, Hosanna;
"blessed is he that cometh in the name of the Lord:
"blessed be the kingdom of our father David, that
"cometh in the name of the Lord: hosanna in the
"highest."

Luke xix. 37, 38: "And when he was come nigh,

"even now at the descent of the Mount of Olives, the "whole multitude of the disciples began to rejoice and "to praise God with a loud voice, for all the mighty "works that they had seen; saying, Blessed be the "King that cometh in the name of the Lord; peace in "heaven, and glory in the highest." But declared, in verse forty, "the stones would cry out if they held "their peace." Nor did he rebuke the prayer of the thief: "Remember me when thou comest into thy "kingdom." (Luke xxiii. 42.)

III. *How* shall he come? "And when he had "spoken these things, while they beheld, he was taken "up; and a cloud received him out of their sight. And "while they looked steadfastly toward heaven as he "went up, behold, two men stood by them in white "apparel; which also said, Ye men of Galilee, why "stand ye gazing up into heaven? this same Jesus, "which is taken up from you into heaven, shall so come "in like manner as ye have seen him go into heaven." (Acts i. 9—11.) Compare this with Zech. xii. 10: "And I will pour upon the house of David, and upon "the inhabitants of Jerusalem, the spirit of grace and "of supplications: and they shall look upon me whom "they have pierced, and they shall mourn for him, as "one mourneth for his only son, and shall be in bitter- "ness for him as one that is in bitterness for his first- "born." And, Zech. xiii. 6: "And one shall say unto

"him, What are these wounds in thine hands? Then "he shall answer, Those with which I was wounded in "the house of my friends." Also, Zech. xiv. 4: "And "his feet shall stand in that day upon the Mount of "Olives, which is before Jerusalem on the east, and the "Mount of Olives shall cleave in the midst thereof "toward the east and toward the west, and there shall "be a very great valley; and half of the mountain shall "remove toward the north, and half of it toward the "south."

IV. When?—"For, behold, the darkness shall cover "the earth, and gross darkness the people: but the "LORD shall arise upon thee, and his glory shall be seen "upon thee." (Isa. lx. 2.) Compare this with Matt. xxiv. 4—30: "And "Jesus answered and said unto "them, Take heed that no man deceive you. For many "shall come in my name, saying, I am Christ; and "shall deceive many. And ye shall hear of wars and "rumours of wars: see that ye be not troubled: for all "these things must come to pass, but the end is not yet. "For nation shall rise against nation, and kingdom "against kingdom: and there shall be famines, and pes- "tilences, and earthquakes, in divers places. All these "are the beginning of sorrows. Then shall they deliver "you up to be afflicted, and shall kill you: and ye shall "be hated of all nations for my name's sake. And then "shall many be offended, and shall betray one another,

"and shall hate one another. And many false prophets "shall rise, and shall deceive many. And because "iniquity shall abound, the love of many shall wax "cold. But he that shall endure unto the end, the "same shall be saved. And this gospel of the kingdom "shall be preached in all the world for a witness to all "nations; and then shall the end come. When ye there- "fore shall see the abomination of desolation, spoken of "by Daniel the prophet, stand in the holy place, (whoso "readeth let him understand:) then let them which be "in Judæa flee into the mountains: let him which is on "the housetop not come down to take anything out of "his house: neither let him which is in the field return "back to take his clothes. And woe unto them that are "with child, and to them that give suck in those days! "But pray ye that your flight be not in the winter, "neither on the Sabbath day: for there shall be great "tribulation, such as was not since the beginning of the "world to this time, no, nor ever shall be. And except "those days should be shortened, there should no flesh "be saved: but for the elect's sake those days shall be "shortened. Then, if any man shall say unto you, Lo, "here is Christ, or there; believe it not. For there shall "arise false Christ's, and false prophets, and shall shew "great signs and wonders; insomuch that if it were pos- "sible, they shall deceive the very elect. Behold, I have "told you before. Wherefore, if they shall say unto you, "Behold, he is in the desert; go not forth; behold, he is

"in the secret chambers; believe it not. For as the "lightning cometh out of the east, and shineth even unto "the west; so also shall the coming of the Son of man be. "For wheresoever the carcase is, there will the eagles be "gathered together. Immediately after the tribulation "of those days shall the sun be darkened, and the moon "shall not give her light, and the stars shall fall from "heaven, and the powers of the heavens shall be shaken: "and then shall appear the sign of the Son of man "in heaven; and then shall all the tribes of the earth "mourn, and they shall see the Son of man coming in "the clouds of heaven with power and great glory." And, Luke xxi. 25—28: "And there shall be signs "in the sun, and in the moon, and in the stars; and "upon the earth distress of nations, with perplexity; "the sea and the waves roaring; men's hearts failing "them for fear, and for looking after those things which "are coming on the earth: for the powers of heaven "shall be shaken. And then shall they see the Son of "man coming in a cloud with power and great glory. "And when these things begin to come to pass, then "look up, and lift up your heads; for your redemption "draweth nigh."

V. The Church, *when* delivered? "And then shall "appear the sign of the Son of man in heaven; and "then shall all the tribes of the earth mourn, and they "shall see the Son of man coming in the clouds of

"heaven with power and great glory. And he shall "send his angels with a great sound of a trumpet, and "they shall gather together his elect from the four "winds from one end of heaven to the other. Now "learn a parable of the fig tree; when his branch is yet "tender, and putteth forth leaves, ye know that summer "is nigh: so likewise ye, when ye shall see all these "things, know that it is near, even at the doors. Verily "I say unto you, This generation shall not pass, till all "these things be fulfilled. Heaven and earth shall pass "away, but my words shall not pass away." (Matt. xxiv. 30—35) And, "And then shall they see the Son "of man coming in a cloud with power and great glory. "And when these things begin to come to pass, then "look up, and lift up your heads; for your redemption "draweth nigh." (Luke xxi. 27, 28.) Compared with the thirty-sixth verse: "Watch ye therefore, and pray "always, that ye may be accounted worthy to escape "all these things that shall come to pass, and to stand "before the Son of man."

Proof from analogy of sacred Scripture.

PROOF 1st. Ezek. viii., compared with Ezek. ix. 1—6.

PROOF 2nd. Rev. vi. 12, to end of chap. vii. The saints thus will be delivered from the judgments of Rev. viii., ix., x., xi. "O how great is thy goodness, "which thou hast laid up for them that fear thee;

"which thou hast wrought for them that trust in thee "before the sons of men! Thou shalt hide them in the "secret of thy presence from the pride of man: thou "shalt keep them secretly in a pavilion from the strife "of tongues." (Ps. xxxi. 19, 20.) Though an host should "encamp against me, my heart shall not fear, though "war should rise against me, in this will I be confident. "One thing have I desired of the LORD, that will I seek "after; that I may dwell in the house of the LORD all "the days of my life, to behold the beauty of the LORD, "and to enquire in his temple. For in time of trouble "he shall hide me in his pavilion: in the secret of his "tabernacle shall he hide me; he shall set me up upon "a rock. And now shall mine head be lifted up above "mine enemies round about me: therefore will I offer "in his tabernacle sacrifices of joy; I will sing, yea, "I will sing praises unto the LORD." (Ps. xxvii. 3—6.) "Come, my people, enter thou into thy chambers, and "shut thy doors about thee: hide thyself as it were for "a little moment, until the indignation be overpast." (Isa. xxvi. 20.) "He shall cause them that come of "Jacob to take root: Israel shall blossom and bud, and "fill the face of the world with fruit." (Isa. xxvii. 6.) "Seek ye the LORD, all ye meek of the earth, which "have wrought his judgment, seek righteousness, seek "meekness: it may be ye shall be hid in the day of the "LORD'S anger." (Zeph. ii. 3.) "Watch ye therefore, "and pray always, that ye may be accounted worthy to

"escape all these things that shall come to pass, and to "stand before the Son of man." (Luke xxi. 36.) "Be- "cause thou hast kept the word of my patience, I also "will keep thee from the hour of temptation, which "shall come upon all the world, to try them that dwell "upon the earth. Behold, I come quickly: hold that "fast which thou hast, that no man take thy crown. "Him that overcometh will I make a pillar in the "temple of my God, and he shall go no more out: and "I will write upon him the name of my God, and the "name of the city of my God, which is new Jerusalem, "which cometh down out of heaven from my God: and "I will write upon him my new name." (Rev. iii. 10—12.)

VI. The Church, *how* delivered? See 1 Cor. xv. 23, 51, 52: "But every man in his own order: Christ the "first fruits; afterwards they that are Christ's at his "coming. Behold I shew you a mystery; we shall not "all sleep, but we shall all be changed. In a moment, "in the twinkling of an eye, at the last trump: for the "trumpet shall sound, and the dead shall be raised in- "corruptible, and we shall be changed." Also, 1 Thess. iv. 14—17: "For if we believe that Jesus died and "rose again, even so them also that sleep in Jesus will "God bring with him. For this we say unto you by the "word of the Lord, that we which are alive and remain "unto the coming of the Lord, shall not prevent them

"which are asleep. For the Lord himself shall descend "from heaven with a shout, with the voice of the arch- "angel, and with the trump of God: and the dead in "Christ shall rise first; then we which are alive, and "remain, shall be caught up together with them in the "clouds, to meet the Lord in the air: and so shall we "ever be with the Lord."

VII. The Church, *to what* exalted? "He that hath "an ear, let him hear what the Spirit saith unto the "churches; To him that overcometh will I give to eat "of the hidden manna, and will give him a white stone, "and in the stone a new name written, which no man "knoweth saving he that receiveth it" (the "hidden manna" being typical of Christ's resurrection glory). (Rev. ii. 17.) "He that overcometh, the same shall be "clothed in white raiment; and I will not blot out his "name out of the book of life, but I will confess his "name before my Father, and before his angels. Be- "hold, I stand at the door, and knock: if any man hear "my voice, and open the door, I will come in to him, "and will sup with him, and he with me." (Rev. iii. 5, 20.) "And I heard as it were the voice of a multitude, "and as the voice of many waters, and as the voice of "mighty thunderings, saying, Alleluia: for the Lord "God omnipotent reigneth. Let us be glad and rejoice "and give honour to him: for the marriage of the Lamb "is come, and his wife hath made herself ready. And

"to her was granted that she should be arrayed in fine "linen, clean and white: for the fine linen is the righ- "teousness of saints. And he saith unto me, Write, "Blessed are they which are called unto the marriage "supper of the Lamb. And he saith unto me, These "are the true sayings of God." (Rev. xix. 6—9.) Wherein they are shown to be partaking of the wedding supper with their Lord, "in the kingdom of his Father," as glanced at by him in Matt. xxvi. 29: "But "I say unto you, I will not drink henceforth of this "fruit of the vine, until that day when I drink it new "with you in my Father's kingdom." And Luke xxii. 15—18: "He said unto them, With desire I have de- "sired to eat this passover with you before I suffer. For "I say unto you, I will not any more eat thereof, until "it be fulfilled in the kingdom of God. And he took "the cup, and gave thanks, and said, Take this, and "divide it among yourselves: for I say unto you, I "will not drink of the fruit of the vine, until the "kingdom of God shall come." *Synchronizing* with this *last event*, is the cry of the oppressed Jews at Jerusalem, as see Rev. xi. 13: "And the same hour was "there a great earthquake, and the tenth part of the city "fell, and in the earthquake were slain of men seven "thousand: and the remnant were affrighted, and gave "glory to the God of heaven." Compared with Zech. xiii. 8: "And it shall come to pass, that in the land, "saith the LORD, two parts therein shall be cut off and

"die: but the third shall be left therein." And Zech. xiv. 2: "For I will gather all nations against Jerusalem "to battle; and the city shall be taken, and the houses "rifled, and the women ravished; and half of the city "shall go forth into captivity, and the residue of the "people shall not be cut off from the city." Which trouble, under the operation of the outpouring of the spirit of repentance and grace, mentioned in Zech. xii. 10—14, brings them to make the appeal. "Blessed is "he that cometh in the name of the Lord," and therefore ensures His succour, shown before in Zech. xiv. 4, 5. And as was prophetically promised in Matt. xxiii. 39: "For I say unto you, Ye shall not see me henceforth, "till ye shall say, Blessed is he that cometh in the name "of the Lord."

VIII. *What* to follow? "And out of his mouth "goeth a sharp sword, that with it he should smite the "nations: and he shall rule them with a rod of iron: "and he treadeth the winepress of the fierceness and "wrath of Almighty God. And he hath on his vesture "and on his thigh a name written, KING OF KINGS, "AND LORD OF LORDS. And I saw an angel "standing in the sun; and he cried with a loud voice, "saying to all the fowls that fly in the midst of heaven, "Come and gather yourselves together unto the supper "of the great God; that ye may eat the flesh of kings, "and the flesh of captains, and the flesh of mighty men,

"and the flesh of horses, and of them that sit on them,
"and the flesh of all men, both free and bond, both
"small and great. And I saw the beast, and the kings
"of the earth, and their armies, gathered together to
"make war against him that sat on the horse, and
"against his army. And the beast was taken, and with
"him the false prophet that wrought miracles before
"him, with which he deceived them that had received
"the mark of the beast, and them that worshipped his
"image. These both were cast alive into a lake of fire
"burning with brimstone. And the remnant were slain
"with the sword of him that sat upon the horse, which
"sword proceeded out of his mouth: and all the fowls
"were filled with their flesh. And I saw an angel come
"down from heaven, having the key of the bottomless
"pit, and a great chain in his hand. And he laid hold
"on the dragon, that old serpent, which is the devil, and
"Satan, and bound him a thousand years. And cast
"him into the bottomless pit, and shut him up, and set
"a seal upon him, that he should deceive the nations
"no more, till the thousand years should be fulfilled:
"and after that he must be loosed a little season. And
"I saw thrones, and they sat upon them, and judgment
"was given unto them: and I saw the souls of them
"that were beheaded for the witness of Jesus, and for
"the word of God, and which had not worshipped the
"beast, neither his image, neither had received his
"mark upon their foreheads or in their hands; and

"they lived and reigned with Christ a thousand years. "But the rest of the dead lived not again till the thou- "sand years were finished. This is the first resurrection. "Blessed and holy is he that hath part in the first "resurrection: on such the second death hath no power, "but they shall be priests of God and of Christ, and "shall reign with him a thousand years." (Rev. xix. 15, to xx. 6.)

Compare this with, Jude 14, 15: "And Enoch also, "the seventh from Adam, prophesied of these, saying, "Behold, the Lord cometh with ten thousands of his "saints, to execute judgment upon all, and to convince "all that are ungodly among them of all their ungodly "deeds which they have ungodly committed, and of all "their hard speeches which ungodly sinners have spoken "against him." Also with Zech. xiv. 5: "And ye shall "flee to the valley of the mountains; for the valley of "the mountains shall reach unto Azal; yea, ye shall flee, "like as ye fled from before the earthquake in the days "of Uzziah, king of Judah: and the LORD my God "shall come, and all the saints with thee." Also Rev. ii. 26, 27: "And he that overcometh, and keepeth my "works unto the end, to him will I give power over "the nations: and he shall rule them with a rod of "iron; as the vessels of a potter shall they be broken to "shivers: even as I received of my Father." And Rev. iii. 21: "To him that overcometh will I grant to sit "with me in my throne, even as I also overcame, and

"am set down with my father in his throne." All show the saints' glory, when they descend to earth, to participate in their Lord's triumph over his enemies, and reign upon a *renovated*, NOT *new earth yet.*

"He which testifieth these things saith, Surely, I "come quickly. Amen. Even so, come, Lord Jesus. "The grace of our Lord Jesus Christ be with you all. "Amen." (Rev. xxii. 20, 21.)

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